THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (HEB. 13: 17).

No. 39, Vol. LXXVIII. Thursday, September 28, 1916. Price One Penny.

GOLDEN GRAINS.

ALMIGHTY GOD has not only imposed upon His earthly children certain duties which He calls upon them to perform, but He has also blessed them with many excellent gifts for their present and future wellbeing and happiness. Not the least of these gifts is time, a privilege for which each one will have to render to Him a strict account. Perhaps not one of us realizes, as we should do, the great value of the present moments as they rapidly fly by us, nor gives sufficient thought to the vast consequences that hang upon their use or abuse. Too often we allow the precious minutes, hours, and days with which God has entrusted us, and which once gone can never be recalled, to hurry by unproductive of any good whatever, frittered away, possibly, in those various pleasures, amusements, and interests which attract us by pandering to our evil, lazy, or selfish inclinations. A well-known writer (Bishop Waltham How) has truly said, "We trifle with the moments, and let them slip through our fingers as if they were grains of sand. If we were not so blind we should see that they are grains of gold." It is a truly awe-inspiring thought that, as these wasted hours pass away beyond recall, they carry with them a silent record of our neglect and misuse of these very golden grains, which will rise up to condemn us in the great day of reckoning.

When we say that Almighty God has given us time, talents, means, and opportunities for our good in this life, let us remember that they all still belong to Him, and to Him alone, and that we are mere stewards entrusted with them for the time being, and therefore responsible to Him for the way in which we use them. Our Lord Himself taught us this very truth in His parable of the

talents, and David, in speaking of the majesty of God, has exhibited Him as claiming proprietorship over the whole world, and all that is in it. "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Thus it is evident that time, as well as everything else, belongs to Him, and, since He has entrusted it to us for His glory and our own individual good, what a serious responsibility rests upon us to avoid every misuse of it, and to try to spend it in a manner that will be acceptable to Him.

We may here enquire with advantage, What is that real "good" of a man for which time as well as other gifts have been bestowed upon him? The replies to this question would probably differ, depending as they would upon the individual outlook on life. One would expect, for instance, a person, who is wrought upon by nothing but what appeals immediately to his senses, and whose views of life are limited to things temporal only, to say that man's main good consists of wealth, power, honor, ease, comfort, luxury, and pleasure. A little thought, however, should convince us that these things, if depended upon for happiness, are likely to make one forget our complete dependence upon the Almighty, and to so far absorb our thoughts and affections that, instead of being our real "good," they would operate as our real "evil," because a love of the world and of the things of the world, by perverting the reason and blinding the moral perceptions, would make us careless and indifferent to the things pertaining to righteousness and true happiness, and would, therefore, be altogether opposed to our best interests. It would be preferring worldly pleasures to the joy and peace of the future, and choosing the things of time in preference to those of eternity. Jesus once said: "Ye cannot serve God and mammon" (Matt. 6: 24), and on another occasion He also said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16: 26).

But to a true disciple of Christ the highest "good" means contentment of mind, peace and quietness in the conscience, a happy faith in the love and mercy of God, a heart full of joy and peace in believing, and that freedom and liberty of the sons of God which Jesus promised when He said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8: 31-32). To obtain all these blessings would be the real "good" for any man, for, in addition to obtaining the quiet confidence and happy trust of God's children

here on earth, he would have added to him eternal life hereafter. If we would only act upon the above promise of our Lord, how much better it would be for us, because time is short, only a mere passing shadow, and we are sent here on a most important errand, namely, to work out our salvation, prove our faith, and prepare for eternity. The following words of Bishop Sumner, in shortly commenting on the sentiment expressed by Jesus when He said, "I must work the works of him that sent me while it is day," may well be taken to heart by every one of us: "And bitter has been the remorse of many who, when night came upon them, have been haunted by the sad reflection how much they had done for a world which was now vanishing, and how little had been done for God."

There are, of course, in this life many calls of business and of duty which cannot be overlooked or neglected, and to which considerable time has of necessity to be devoted, while harmless recreation and other enjoyments of life are rightly permitted to every individual, but the duties of religion are of paramount importance, and should never be put aside because of business or pleasure. We should divide our time between all our daily occupations, and unless indifference or laziness be indulged in, time can and should be found for all our duties, without confusion or interference. It has sometimes been said that religion ought to be the rule of life, and not the business. It ought, at least, to be our governing purpose while here. On many of us the shadows of evening are quickly falling, while the sun of others may go down, perhaps, at noon, or even before—the wheels of time tarry for no one—and we have ever the admonition of the Lord sounding in our ears, "The night cometh when no man can work" (John 9: 4). Let us, therefore, try to realize the fact that by neglecting or misusing the passing moments, we are foolishly permitting to slip through our fingers those veritable sands of gold which, once lost, we shall never be able to recover again. Eternity is before us, and we know not how near it may be, and when from that great eternity beyond we look back upon time, and see more clearly than we can do now how we have each one utilized it while we had the opportunity, it will make for us all the difference between happiness and sorrow, honor and disgrace; for we can take up our life hereafter only as we have prepared and fitted ourselves for it in this present probationary world. We cannot do better than to take to heart the counsel of the Apostle Paul, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Ephesians 5: 15, 16).

Jersey. R. M. Bryce Thomas.

God does not judge of what you are by what you say to Him or do for Him, but He judges what you say to Him and do for Him by what you are.—Selected.

MINUTES OF LONDON CONFERENCE.

THE annual London conference was held at "Deseret," 152 High Road, South Tottenham, London, N., September 17th, 1916. There were in attendance, President George F. Richards of the European mission, President James G. McKay and four traveling elders of the London conference. There were also a number of the 13th Canadian regiment present.

Three regular sessions of the conference, a priesthood meeting, and a baptismal service were held. All the meetings were well attended, many saints and friends, from both far and near, being present. All the meetings were ably conducted by President James G. McKay.

The morning session commenced promptly a 11 o'clock by singing, "My Sabbath home." Invocation by Elder Jesse W. Lloyd. Continued by singing, "Hope of Israel."

The Sacrament was administered by Elder William Payne and Brother Herman Stulz.

The Primary Class of the North London Sunday school recited in concert the thirteen Articles of Faith.

Little Miss Garwood sang a solo.

The South London Sunday school recited in concert, "Little Lamb."

The Watford Sunday school sang.

Little Muriel Winder recited the twenty-third Psalm.

The Sittingbourne Sunday school sang.

President George F. Richards then addressed the meeting. He expressed appreciation at meeting with the saints of the London conference, and in witnessing the splendid Sunday school exercises. He said that in His remarks of this morning he desired to magnify the name of our Savior by speaking of the atonement He made for us all that we might unconditionally be redeemed from the effects of the transgression of our first parents, and from the effects of our own sins, on condition of obedience on our part to the laws and ordinances of the gospel. He read from Mosiah 3, and Isaiah 53. Explained how that by example, as well as by precept, He taught the world the gospel, its necessity, and its power unto salvation. As He Himself, by the gospel, became an heir to all His Father possesses, so we, by walking in the same light, may have fellowship one with another, and by His blood be cleansed from all sin and become joint heirs with Him in the blessings of the kingdom. Here President Richards referred to Father Adam's first sacrifice, the purpose of which was revealed unto him afterwards by an angel. This, as all other and later sacrifices, down to the time of the Savior and His death, were types and symbols, typifying His life of suffering and death, His being the greatest sacrifice of all. Thus, through Christ, the old law was done away, and the Sacrament was instituted as a substitute. This was to be

partaken of often in remembrance of Him, and with clean hands and pure hearts, otherwise in the eating we eat and drink damnation to our own souls. The Sacrament has been revealed to us in these last days with the same request to meet often and partake of it, and with the same promise of blessing, according to our worthiness, when partaking of it. It matters not what we eat or drink as Sacrament, so long as we do it with an eye single to the glory of God.

The Holloway Sunday school sang, "Put your shoulder to the wheel."

Singing, "Marching homeward." Prayer by Brother George Duncan.

The afternoon session commenced at 2 o'clock by singing, "Hark! listen to the trumpeters." Prayer by Brother David Wilcox. Singing, "Lord, accept our true devotion."

Brothers Herman Stulz and H. J. Stagg officiated at the Sacrament table.

President James G. McKay then presented the general Church authorities, and the mission and conference authorities, all of whom were unanimously sustained. A long list of names of lady missionaries was then presented and unanimously sustained. President McKay made a few remarks of encouragement to the sister missionaries. He said he appreciated the unity of the saints in sustaining the authorities, and hoped they would show it by lending a helping hand whenever called upon.

Sister Lillaine Olver sang, "I know that my Redeemer lives."

Elder William Payne was the first speaker. He said he appreciated being present, and had enjoyed himself laboring in the Lord's vineyard. He then bore his testimony, and told how he had received it. His only desire was that he might go on and live the gospel to the best of his ability.

Elder Jesse W. Lloyd was the next speaker. "Words cannot express the satisfaction we receive from attending these meetings," he said. He commented upon the time when he received his call to come into the world to proclaim the everlasting gospel, and said he took great pleasure in doing so. He then bore a strong testimony to the truth of the gospel, and asked the Lord's blessings upon all present.

Elder William J. Loosle then addressed the meeting. He said words could not express the joy and satisfaction of the occasion. He then read from John 8: 31-36, where Jesus had told the Jews they were in bondage. We are in bondage, the world is in bondage, due to the transgression of laws pertaining to the gospel. "Whosoever committeth sin is the servant of sin." We have all sinned and come short of the glory of God. We cannot be saved in ignorance; therefore, we can only free ourselves by accepting the gospel and obeying the commandments of God, this being our mission here upon the earth.

Sister Ivy Faulkner rendered a solo, entitled, "I will not forsake you."

Elder Nelson R. Lewis was then called upon. He said he could well remember the time when he was in a conference gathering, shortly before he accepted the gospel. He spoke about his acceptance and experiences in the gospel, and pointed out many existing conditions in the world at the present time, and how the gospel could remedy the same. He then bore his testimony.

President James G. McKay made a few closing remarks, and gave instructions in regard to the remainder of the conference.

Singing, "Rock of our salvation." Prayer by Brother Hugh Brown, of the 13th Canadian regiment.

There were two hundred and thirty-two people present.

The evening session commenced at 6 o'clock by singing, "Israel, Israel, God is calling." Prayer by Brother William Ainscroft, of the 13th Canadian regiment.

Brother Hugh Brown, of the 13th Canadian regiment, was the first speaker. He said it was now ten years since he filled a mission in England. At that time he little realized that he would be in uniform now and fighting for his country. He had learned to appreciate the gospel when upon his mission, but he could now more fully value it than ever before. He said he appreciated his standing in the Church. He was more thankful to-day than at any time in his life for the testimony which his mother had taught him, and to know that his parents had accepted the gospel. He related many instances to illustrate what the gospel had done for him, and bore a strong testimony to the same. Never at any time had he been ashamed of the gospel. He sincerely hoped that we would all live to appreciate the same. He knew the gospel was true, and that it was the only way to gain salvation.

Sister Lillaine Olver rendered a solo.

President George F. Richards, being the next speaker, proceeded to show that by nature, by reason, by tradition, and by revelation men may know there is a Supreme Being whom we call God, and a Savior whom we call Christ. God expects us to accept these evidences. In the face of such evidences the fool only hath said in his heart, there is no God. The Lord has given us abundance of evidence; but the things of God can only be understood by the Spirit of God. He then explained the office of the Spirit. He invited all to give heed to the elders and ask them to explain such things as are not clearly understood.

Much good instruction was given, and the Spirit of God was present. All appeared to have been greatly edified and benefited by being privileged to attend the conference and listen to instructions given by an Apostle of the Lord.

President James G. McKay made a few closing remarks, urging the saints to follow the example and instructions given. He hoped they would go forth and deliver that which was required at their

hands. Keep the sheep in the fold, and in the end may we be found doing our full duty, and thereby receive the honor, the power, and the glory God has in store for us.

Singing, "Though deepening trials." Benediction by Brother William J. Jolliffe.

There were two hundred and eighty-six people present.

A general Priesthood meeting of the elders of the London conference was held at "Deseret," 152 High Road, South Tottenham, London, N., on Monday evening, at eight o'clock. President George F. Richards was in attendance, and gave much encouragement and valuable instruction. He said his policy, at present, was to urge upon the brethren in the local branches to equip themselves so as to be able to carry the responsibility, and recommended that all be given a chance to take part, especially those holding the Priesthood. In this way they would have a chance to magnify their calling, and make use of the Priesthood which God has given them. If we sustain those whom the Lord has chosen, He will sustain us.

President McKay made some remarks of appreciation with reference to the instructions given us by President Richards. He said he was in perfect harmony with the suggestions made, and desired all to assist him in whatever way they were called upon to give aid. He desired their united assistance at all times. He hoped they would do all in their power to render the assistance required.

Brothers Henry J. Stagg and William R. Atwood were ordained elders by President George F. Richards.

WILLIAM J. LOOSLE, Clerk of Conference.

"IN all discussions of the liquor question there is one powerful argument on the side of those who favor the prohibition of the liquor traffic, whether the prohibition is applied to a large area or a small one, namely, that *the man who opposes the sale of liquor is asking nothing for himself except relief from injury at the hands of others, while the man who insists upon the sale of liquor is asking for something for himself which cannot be granted without injury to others.* This distinction between the reasons of those who favor and those who oppose prohibition is the basis for the discrimination that was formerly the subject of criticism, although the criticism is scarcely ever heard now, namely: That a 'wet' victory in any unit does not carry with it the right of sale in a subdivision of that unit, while prohibition in a large unit excludes sale in any subdivision."—*The Independent.*

THE characteristic of genius is originality; the inventive or the creative faculty is the sure exhibition of genius; talent simply strives to imitate.—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 28, 1916.

EDITORIAL.

WHAT TO DO ON THE SABBATH.

An esteemed correspondent, from Belfast, sends to the *Star* the subjoined self-explanatory letter:

"I beg to say that I enjoyed, very much, the reading of the article entitled, 'Questions and Answers,' in a recent issue of the *Star*. The first question, 'Do you remember the Sabbath day to keep it holy?' is the one to which I wish particularly to call your attention.

"I would deem it a favor if you, an authority on such a matter, would tell me—perhaps through the medium of the *Star*—the meaning of keeping the Sabbath day holy. What is expected? Of course, I have my own views, but they seem to conflict with those of some others. I am told when I object to purchasing goods (sweets, fruit, etc.), listening to worldly dance music, or flippant song-singing, partake in excursions and country rambles on the Sabbath, that I am considered a 'crank,' and a bigot, and I am told that 'the Sabbath was made for man.' I would appreciate your definition of the question just quoted."

There should be no doubt in the minds of Latter-day Saints on how they are expected to keep the Lord's day. In the Doctrine and Covenants (Sec. 59: 9-14) their duty, or privilege, in this respect, is fully explained. It is a day on which to attend "the house of prayer" and partake of the Sacrament. It is a day on which to "rest from your labors," and to worship God. Every day is to the saint a day of private worship; but the Lord's day is more especially a day of public worship, on which the people of God come together to partake of the Lord's table, and humble themselves by confessing their sins and weaknesses. "And on this day," the Revelation says, "thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect." The Lord's day, therefore, should always be a day of "fasting" in this sense, that only simple food should be prepared and partaken of. It should not be a day of feasting, given over to the pleasures of the table, with all the labor which elaborate Sunday dinners entail upon one part of the household, and by which that part is prevented from meeting with the rest of the saints in worship. When it is observed as the Lord directs, so that no unnecessary labor is performed on that day, either in the house or anywhere else, then the head of the house can take his family with him to the house of the Lord, and they can worship and rejoice together. Then, as we read (v. 13) "thy joy may

be full." If a man has to leave his family and go to meeting alone, because of unnecessary housework, his joy is not complete. There is something lacking. The Lord's day, therefore, is a day of "fasting and prayer" (v. 14)—fasting in the sense here explained.

President Joseph F. Smith delivered an excellent address before the joint officers' meeting in the Salt Lake Tabernacle, at the Mutual Improvement Association annual conference, Sunday, June 11th, this year, on "What shall we do on the Sabbath day?" The following extracts will be of interest to our readers as directly bearing on the question under consideration:

"I suppose at this period of our lives, this fast period, this period of haste and thoughtlessness, when the rush for amusements and the pleasures of the world is greater than it has ever been before, so far as I know, within my remembrance, at least, of more than seventy years, the Sabbath day is no hindrance. There is no obstruction to those who are inclined to do it, to drive their automobiles fiercely on every Sabbath day, and especially is this the case in this city, and particularly on some of the streets which seem to have been given over for the express purposes of people who own, or who have borrowed, or who have hired, or who have bought on credit, automobiles. They rush back and forth, hour after hour, on the Sabbath, not only during the intermissions between the hours of service in the house of God, but you will find them doing it to an excessive extent during the hours of worship, or when they should be somewhere, bowed in humility in remembrance of the mercy and goodness and grace of God, and the kind providence that He has made for the wellbeing of His children.

"I ask myself, Do you spend any part of your time riding on the Sabbath day? Are your children given to occupying the time between the services of the Church to ride in automobiles? or to go fishing? or hunting? or pleasuring in the canyons on the Sabbath? If I thought they did, it would grieve me. I would feel seriously hurt to the heart to know that my children were doing such things. We have six days in the week to work, six days to apply our minds to temporal things, six days in which there are many spare hours for us to amuse ourselves, six evenings in the week in which we may, if we so feel, excessively to do that sort of thing—go to the picture shows, if you please, which would be a very foolish thing for us to do six evenings in a week. It would be not only a waste of time, but a waste of means for us to do it. But you have the liberty, because there are these six days in which you may do it, if you will.

"But if you observe the wisdom that should characterize the conduct of Latter-day Saints, you will be very much more temperate in the expenditure of your precious time and means than to visit shows, and picture galleries, and theatres, every night in the week, not to say anything about the Sabbath. Some of us, I understand, are not satisfied with going every day in the week, how-

ever, but we want to spend the Sabbath evenings also in the show room. Having so much time, six times to one time, six days as against one day in the week, for the enjoyment of secular labors and duties, can we not afford to keep the one day in the week in observing the commandment that the Lord has given us in this revelation that I have repeated from the book? Can we not afford to give this one day to the Lord; or, rather, give it to ourselves, not so much to the Lord? It does not matter so much to Him; the question is, who is to derive the benefit of study that will improve our minds, that will give us understanding and make us familiar with the doctrines of the Church? Who is benefited in this way? Not especially the Lord. We derive, or would derive, all the benefit if we would only devote every hour on the Sabbath to some work, or pursuit, or some study, that would improve our minds and make us more fully acquainted with our duties in the Church, with the law of the Church, with the commandments of God, and with the precepts of the gospel of Jesus Christ.

"And on the Sabbath days, as far as I am concerned, between the hours of service, I would love to have the privilege of sitting down in my home with my family and conversing with them, and visiting with them, and becoming better acquainted with them. I would like to have the privilege of occupying as much time as I could conveniently on the Sabbath day for this purpose; to get acquainted with my children, keep in touch with them, and to keep them in touch with the Scriptures, and to think of something besides fun and jokes and laughter and merriment, and such things as these.

"In my boyhood, I was not permitted to play a game of marbles on the Sabbath day. I was warned, and the hand of kindness was held permanently upon me, against playing ball on Sunday. I was not permitted to wander from home, and go gossiping here and there on the Sabbath day. Fortunately, we lived six or seven miles out of the city. Every Sabbath morning our team was hitched up to the spring wagon, with projections on the sides, in which every member of the family could ride up here to the city, to attend our meetings in the old Bowery, on the southeast corner of this block, and later in the Tabernacle, in the southwest corner of the block; and we spent our Sabbath days attending meetings and, between times, taking our meals or visiting with friends; our evenings, on returning home, being together in the home circle under the influence of a blessed, Christian mother, who was a Christian through and through, who taught us and set before us an example worthy of emulation.

"Where are our children on the Sabbath day? Sometimes I see groups of boys on the Sabbath, standing on the corners of the streets, on the sidewalks, gossiping, talking I know not what, but wasting precious time, doing themselves no good, learning nothing that would benefit them, wasting precious moments, perhaps

learning vicious, foolish things, and laying a foundation for worse things to come.

"My belief is, that it is the duty of Latter-day Saints to honor the Sabbath day and keep it holy, just as the Lord has commanded us to do. Go to the house of prayer. Listen to instructions. Bear your testimony to the truth. Drink at the fountain of knowledge and of instruction, as it may be opened for us from those who are inspired to give us instruction. When we go home, get the family together. Let us sing a few songs. Let us read a chapter or two in the Bible, or in the Book of Mormon, or in the Book of Doctrine and Covenants. Let us discuss the principles of the gospel which pertain to advancement in the school of divine knowledge, and in this way occupy one day in seven. I think it would be profitable for us to do this.

"'Well,' says one, 'isn't this too straight-laced? Isn't this bringing it down rather fine, drawing the lines rather tight on our young people?'

"Bless your soul, there is not, I suppose, an organization having for its purpose the education and instruction of the people, and especially of their young, who award to their children greater liberty and freedom for proper exercise, freedom of will, or freedom to do that which is right, than this Church does. But not freedom to do evil, to waste their precious moments, not freedom to learn evil deeds and to inculcate evil thoughts, and to build up pernicious and wicked character! No time should be allowed for that."

* * * *

"There are a great many things that we can do on the Sabbath day that would entertain, interest, and instruct our children at home, between the hours of service. Then, on Monday, if they want to go and turn summersaults, and jump, and have a frolic, exercise themselves, or if they want to go fishing, let them go—provided there is time to do it, and if there is nothing better for them to do. To me there is nothing so foolish, so idle, as to go to a dead stream with a fish-hook and a worm, and sit on the bank for hours and hours trying to induce one of the finny tribe to take a barbed hook on which they have placed a dainty allurement. I never had time to do it; never in my boyhood. I was always busy at something, and had so much else to engage my time that I could not go fishing in a dead stream, or pond, or lake. If a boy wants to take a fly-hook and go to a rapid stream, and if a trout is foolish enough to catch it and get it, all right, let the boy take him and eat him. But there is exercise in that, and there is skill, which there is not in putting a hook out on the seashore and going out and standing for hours and hours, day in and day out, to end, perhaps, in catching a sprat an inch and a half long during the day! Let the boys have their exercise. Let them have

amusements at the proper time, but let them be taught better things on the Sabbath day."

This covers the question very satisfactorily. The Latter-day Saints should set the world an example in keeping the Sabbath, worthy, in all respects, of emulation. If they will do that, the blessings of the Lord will rest upon them, and all that is theirs (See Doc. and Cov. 59: 15-19). Let them, as Paul puts it, present themselves, even their bodies, as "a living sacrifice, holy, acceptable unto God, which is your *reasonable* service; and be not conformed to this world" (Rom. 12: 1, 2). The service of God is "reasonable." The sacrifices He requires are "reasonable," and they bring to the saints an abundance of blessings which cannot be obtained without compliance with the laws God has given to His people.

J. M. S.

PRESIDENT GEORGE F. RICHARDS AT BLACKBURN.

On Wednesday evening, September 6th, 1916, a public meeting was held in Blackburn, at which President George F. Richards was the speaker. His opening remarks were expressive of good will towards the people of England. His mother was born in Clitheroe, near Blackburn, eighty-eight years ago; his father, Franklin D. Richards, also a member of the Council of the Twelve Apostles, had spent about nine years in this land doing missionary work; his son Joel, and several brothers and others of his kindred, had done similar service here, and it gave him great pleasure to follow in their footsteps, for all had done credit to the work. President Richards said that when a member of the Church does wrong, both his conscience and the gospel condemn him. Under these circumstances, he dislikes to go to meetings, for there reproof is sometimes given. The good are always happy, while the wrong-doer is unhappy and self-condemned. The gospel is not only intended for our future salvation, but for present happiness as well, and that which is conducive to salvation is also conducive to present happiness. No man can afford to do that which is wrong. "Men are that they might have joy." The secret of true happiness or joy consists in being good, and to be truly good one must refrain from wrong-doing, and do all the good he possibly can to others. In embracing the gospel, some of you have incurred the ill-will of former friends and relatives. Be patient with them, even though they would persecute you. Persecution is a heritage of the saints, and the persecutor is not always wicked at heart. Saul, of Tarsus, later known as Paul, the Apostle, was an energetic persecutor of the saints, and, according to his own declaration, made after his conversion, he did so conscientiously, thinking he was doing God's service. Perhaps some of these, our would-be

persecutors, will some time see the error of their ways and repent. We can afford to be merciful, following the example of our Savior, who, while suffering upon the cross, prayed for those who accomplished His death, "Father, forgive them, for they know not what they do."

Some have been convinced of the truth of the gospel, but have rejected it on the ground that its standard is too high for them, while those who have embraced it have done so because of its high standard.

One cannot be saved in one's sins; and there is no forgiveness of sin except through repentance. Baptism is for the remission of sin, and is made effective through the atonement wrought by our Savior.

We should not pin our faith on any man, but on the truth, which changes not and endureth for ever. We should remember to differentiate between the principles of the gospel and the actions of men, knowing this, that nothing any man can do can change the truth to make it false, or render unnecessary any principle or ordinance of the gospel. President Richards encouraged the saints to be faithful in the payment of their tithes, keeping the Word of Wisdom, attending to their prayers, their meetings, and other religious duties, that thereby they might find the joy the gospel is intended to bring.

The services were in charge of Elder James T. B. Mason, who, with Conference President Parley M. Condie, made a few remarks.

PARLEY M. CONDIE.

A MESSAGE FROM ZION.

ELDER WILLIAM WERRETT, JR., former president of the Norwich conference, desires to be lovingly remembered to saints and friends in the mission field. He regrets that he cannot write to all personally, but he trusts that his greeting through the pages of the *Star* will be answered by personal letters from friends whom he will always remember with love and esteem. Brother Werrett writes, in part:

"Believing that a word from Zion would be appreciated, I take the opportunity of a few moments of leisnre to express my thoughts. An absence of more than four months from your presence has furnished the opportunity for many moments of reflection, comparison, and deduction. These thonghtful moments have strengthened my love for the gospel, and all those who love Christ's truths and teachings.

"When we parted, associations made dear by two years of almost daily contact, were disrupted. I felt a heaviness then I now know to be nature's testimony that a loving sympathy existed

between us. I rejoice that we were all sad at parting, for like a silken thread those emotions bind the measure of our affections. Could aught but sadness be manifest at the parting between friends and brothers?

"But whence cometh this affection? Surely not from my personality; nor from yours. No. Were we left to our personalities to win our brotherhood, the bond would not be strong. We but reflect the power that sustains us, as the earth reflects the sun's rays. We are brothers, because we are of one spirit and one mind, bound together in a common love for the gospel of our Lord.

"The voice of Truth has whispered the sweet words of salvation in our ears and our hearts and spirits. Being responsive to the call of our Redeemer, we have understood and accepted. Obedience to His will is a wellspring of peace and love, of satisfaction and happiness, on earth and eternally. It binds us in common brotherhood, stronger than one of man's making.

"It seems now almost as a dream that men have seen fit to molest me in the streets of your cities, and to hiss me as I quietly passed. It seems (were it not so evidently a fact) incredible that I should have been given the distinction of a servant of God, and received the abuse of the mocking unbeliever. Here I have lost this notoriety, because God's words are better understood and His servants generally more appreciated. O, how I rejoice that I have been permitted to taste of both experiences! But while there is less open antagonism here (for Satan is wise enough to know that such a course here would defeat his plans), there is, nevertheless, an abundance of temptations to entice one into the downward road.

"The total moments which thoughts of each of you have claimed would amount to days, since we parted. My life is cheered and brightened by reflections and remembrances of our associations at meetings, parties, and 'teas.' Sometimes even sadness fills my heart at the knowledge of those dividing miles of land and water: may God permit us a freer association in eternity! When I left you I was saddened with the information that my wife was ill. You will all rejoice to learn that your prayers have been answered, and to-day she is in better health than she has had for years.

"As saints, remember the brotherhood of man. Strive not with each other. Offend not, but forgive always. Be truthful in deed, as also in word. Let not another's weakness provoke you to anger, or unbelief. Remember, God is not responsible for your personal misgivings; neither do they affect His work, though, if you allow, they will affect your welfare.

"I was pleased to learn of the baptisms since my departure. May the Lord bless each of you. How I pray that many will see the gospel way, and in earnestness accept the same for their own salvation and God's glory!

"Be happy in the Lord. The cloud which to-day hangs so black

above you has a silver lining, and will break with many blessings upon your heads, if you will avail yourselves of the power of the truths which are yours. These truths are like implements. They may be stored in the warehouse of the brain, or used in the workshop of life. Will you store them, or work them? Shall they perish in rust, or will you brighten them by honest toil?

"Your brother,

Silver City, Utah, U.S.A. WILLIAM WERRETT, Jr."

GREATER LOVE HATH NO MAN.

WHAT thoughts arise within the mind, whilst reading these words of the Son of the living God; and what scenes are presented before the mind's eye as we ponder upon them! Even as I sit writing, my thonghts are centred upon two great scenes in the world's history—scenes in which these words have played a prominent part, "Greater love hath no man than this, that a man lay down his life for his friends."

What greater exemplar of these same words have we than the Savior of mankind, who gave His life that we might live? His snfferings we cannot comprehend; and yet, when He hung upon the cross, His love for mankind still prevailed, as He uttered the words, "Father, forgive them; for they know not what they do." How much has been given unto us; and yet, how little we give in return!

Many years passed away after the crucifixion, some of which were years of darkness, because the pure gospel was not to be had; but God, in His infinite mercy and goodness, has again restored those beautiful truths. Just as the former gospel dispensations were fraught with sacrifice, so was this, the last great dispensation; for, on the 27th day of June, 1844, the great latter-day Prophet, Joseph Smith, and his brother Hyrum, gave their lives for the cause.

Many of the Prophet's friends little realized the greatness of his last earthly act, when, to save the lives of the brethren who were in the same room, subject to a cross fire from the mob, he deliberately went to the window, where he received his death wounds.

Not many days prior to this, in order to find peace and comfort for his people, he crossed the Mississippi river, intending to find a home in the West for the saints; but they, not understanding his motive, and thinking he was deserting them, desired his return. He then recrossed the river and gave himself up to the officers, and it was while on his way to Carthage, on the evening of the 24th of June, 1844, that he uttered the words: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience devoid of offense toward God and all men. If they take my life, I shall die an innocent man, and it shall yet be said of me, 'He was murdered in cold blood.'" How well this great

man understood what was before him! Could a man other than a man of God have uttered such words? The whole life of the Prophet was one of unselfishness. He was ever ready to do the will of the Father, and always thoughtful where the good of men was concerned.

As Latter-day Saints, let us render faithful service unto our God, that by so doing we may prove that the sacrifice has not been in vain.

Wakefield. LILY STARBUCK.

FOR HIS COUNTRY.

PRESIDENT GEORGE A. SIMKINS, of the Scottish conference, in a letter dated Glasgow, September 22nd, 1916, writes: "Brother and Sister George Smith, of Edinburgh, have, I regret to say, received official information that their son, George Smith, was killed in action on September 3rd, 1916. He has been in the army for eight years, and served four years in India, being there when the war broke out. He was at the landing at the Dardanelles; was wounded and later invalided home. He rejoined his battalion six weeks ago. Brother Smith was born January 16th, 1889; baptized December 23rd, 1900, by Elder John B. Young, and confirmed the same day by Elder W. M. Worthington. He was ordained a deacon November 5th, 1905, by Elder John N. McQueen."

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N., (London conference), on Sunday, September 17th, 1916, when nine souls were baptized into the fold of Christ, and later confirmed members of His Church. Elders Jesse W. Lloyd and Nelson R. Lewis officiated. President George F. Richards made a brief address, at the water's edge, upon the subject of baptism. He gave Scriptural evidence of its necessity, showing that immersion is the proper mode, that the ordinance must be performed by proper authority, and that the candidate should be thoroughly repentant.

CONTENTS:

Golden Grains 609
Minutes of London Conference... 612
Editorial: What to do on the Sabbath 616
President George F. Richards at Blackburn 620
A Message from Zion 621
Greater Love Hath No Man ... 623
For His Country 624
From the Mission Field 624

EDITED, PRINTED, AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.